

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XX.

FEBRUARY, 1889.

No. 2.

Report of the Committee on Industrial Education.

“**W**HAT then is education? or is it difficult to discover a better than has been in vogue for a long time?” This is a question proposed and discussed most interestingly by Plato in Bks. II and III of his “Republic.” Yet his answer as to what should be the training for citizens of his ideal commonwealth, viz., gymnastics for the body and music for the mind, was as little an ultimatum in the realm of pedagogics as was his philosophy in the world of metaphysics. The names of Ascham and Sturm Comenius, Rousseau, Pestalozzi, Fröbel, Jacotot, Herbert Spencer and Col. Parker, suggest to us the evolution which educational ideas have been undergoing since the Renaissance, before which Plato had not been improved upon.

The difference in method of great educational reformers has been largely due to differing views of man's psychological development and of the grand object aimed at in all education. Without entering into any analysis of these positions, we only pause to say that probably all of us agree in such a theory of education as is hinted at in our plain English words—learn and teach. We assume with Prof. Payne that learn is from *leornian*, a derivative of the simpler form *laeran*, to teach, and that the epenthetic *n* represents a class of words in Gothic languages which are reflexive. If this be true, learn means to teach one's self; or, if we make the root *laer* equivalent to *les* in the German *lesen* it will mean to gather or glean for one's self. We shall not question the etymology of the word teach, which makes it signify “to point out, direct, lead the way.” This, in brief, is the ruling idea in the educational world to-day, though the methods employed to realize the idea are protean. The province of our Mission High-school would be, in accordance with this definition, to direct the path of those who, if they are truly educated, must gather for themselves.

But what shall we direct the student to gather for himself? Is not our environment in China so far different from that in the West that the ideas at present dominant there would be utterly unfitted for the Orient? We incline to answer in the negative. Perhaps the one method which more than all else differentiates the education of the past 25 years from that which precedes, is that advocated by friends of industrial education. This method seems to us eminently suited to counteract the erroneous tendencies which obtain in China, to solve the problem suggested in the motion constituting this Committee, and to confer a material benefit upon the empire which our students love. That this addition to our present methods of conducting school work will increase its educational power, is involved in the theory that gave rise to industrial education. To make our views more evident, your Committee would discuss as briefly as may be the following questions:—1. What is meant by industrial education? 2. What erroneous tendencies obtaining in China could be counteracted by such a theory? 3. How would it meet the problem raised in the vote constituting this Committee? 4. In what respect would it meet China's present need? 5. What changes in the conduct of the school is proposed by your Committee in order to adapt it to the industrial idea?

I. Defined negatively, the aim of Industrial Education is not the same as that of Trade Schools established to teach definite trades, as weaving, basket-making, watch-repairing, etc. Such schools in their highest educational form are called Manual Labor Schools, and differ from Trade Schools in that education is sought *in* the industries. In all of them, however, the trade is a very prominent object, if not the principal object aimed at.

Nor is Industrial Education synonymous with Technical Education. Technical schools have, as their object, the giving of such knowledge and practical skill as is requisite for the successful prosecution of various scientific pursuits, as mining, engineering, and chemistry.

Positively defined, Industrial Training, or Industrial Education, implies the use of hand-work as a supplement to brain-work. In the words of Prof. Calkins of New York:—"All good teachers recognize the importance of manual training in Penmanship, Drawing, Arithmetic and other studies requiring visible representation. But manual training in Industrial Education has a broader significance, and implies skill of hand in the use of other tools than the pen and pencil. It teaches pupils to think and put their thoughts into concrete forms. . . . It educates to a better knowledge of things and gives practical skill besides. It should never mean less intelligence nor less education, but more intelligence and more

education. . . . It means a closer union of hand-work and head-work for the attainment of better results in both. Hand-work and mental instruction are too commonly separated and each treated as if neither had anything to gain from the other; whereas the facts are, mental education may gain much through manual training that is essential to a practical development and employment of the mind." In an article from the pen of Washington Gladden entitled, "Christianity and Popular Education," he vigorously supports the thesis 'that the first demand which Christianity has to make respecting popular education, is that it be directed toward the formation of character rather than the communication of abstract knowledge. And inasmuch as character is largely developed by work, the intelligent Christian will insist that our public schools ought to give a great deal more attention than they have ever done to industrial training.' Inasmuch as the training of the eye and of the hand are important and essential elements in a good education, he claims that the state ought to furnish these elements.

We need not plead the cause of Industrial Education in general. That it cultivates habits of industry, that it secures better intellectual development, a more wholesome moral education, a sounder judgment of men and things, a better choice of occupation in after life, the elevation of many occupations from the realm of unintelligent labor to one requiring and rewarding cultivation and skill, are facts that are abundantly testified to wherever the experiment has been faithfully tried.

II. What erroneous views obtaining in China would be counteracted by Industrial Education? Christianity comes to the heathen world with a two fold duty, "To root out, and to pull down, and to destroy, and to throw down; to built and to plant." Now the Middle Kingdom is practically a nation without a middle class. The men of culture and the working classes form the two broadly defined strata of society. A graduate may be as poor and despicable as the meanest coolie, but his button makes him a diviner being. He is taught to despise labor. He may beg, borrow, cheat, steal and live on his relatives down to a degree for which even the Chinese have no name; but to actually do anything which would injure his inch long talons, falsely called finger nails—better die first than to do anything so menial! The nobility of labor is a tradition feebly kept in existence by a furrow plowed now and then by the Emperor, and a few leaves given to silk worms by his consort, but otherwise as non-existent as the fabled imperial dragon. It is useless to cry for the hour of Yao and Shun; they have been dead and gone these 4,000 years. But Christianity has come to China, and her

mission is to root out such baneful ideas and to save men from the hell of the expectant sycophant of the *yamen*, the stealer of men's blood, the crucifier of all that is noble in normal man because of the cry of a satanic conventionalism. Students in Christian schools should be convinced that honest labor is one of the noblest ways of serving God in the midst of this perverse and crooked generation.

Again, China is supremely satisfied with the past, in fact is a living Lot's wife, minus the salt, and naturally a trifle rotten by this time. Glance over the first in age of philological works extant in any language, the "*Erh Ya*," or "*Ready Guide*." Illustrations of instruments that may have been used in Chou Kung's time, 1100 B.C., differ but little from what you may see nowadays. China needs millions of students—who are always men of influence—to make the nation know that her industries are carried on at enormous national loss, and that by a wise development of her resources and a scientific application of Nature's laws, she may yet become a power among the nations. Through the word and example of her own sons she will learn much more willingly of her material weakness, than through Krupp guns shattering her gates of "Fixed Peace." A practical demonstration that Western invention and science will *pay*, will touch a chord dearer to the Chinese heart than conventionalism even, and do much toward exploding her multitudinous hell-gates.

Another patent defect in Chinese character is entire lack of inventiveness. Perhaps no sentiment of the great Sage has been so baleful in its influence as that with which Bk. VII of the "*Analects*" opens:—"The Master said 'a transmitter, and not a maker, believing in and loving the ancients.'" From that time the motto on the national escutcheon would seem to be, "a transmitter and not a maker." We have argued that one tendency of Industrial Education is to deal a death blow to conservatism. But a more valuable effect would be to convert China into a maker, to awaken invention. Even with our present curriculum, we see this faculty awakening. An electric machine made, half in secret, by one of our students, is a prophecy of the electrifying influence of the New Education on China.

Surely it is not unworthy our effort to counteract even in small degree the tendencies above mentioned. The contempt felt for manual labor is responsible for much of the corruption in official life, which makes good government impossible. The intense love of what was and dislike of what might be, makes her the wrinkled old dwarf in the family of nations. Her lack of inventiveness is fatal to any independent national advancement.

III. How would Industrial Education affect the problem raised in the Mission vote appointing the present Committee? The vote

reads, "That a Committee of three be appointed by the Chair to consider and report upon the question of introducing certain forms of industrial employment into the Mission High-school, to be pursued by a portion of the pupils in conjunction with their literary studies, thus looking forward to their equipment for lines of independent usefulness in the Church of future years." The problem is this:—Many boys sent to T'ung Chou in early life, after a prolonged course of study, do not develop into such men as can be employed as native preachers. Their education and surroundings here are such that in the struggle for existence they have little advantage over the uneducated. The future Church will be native and not under foreign control, and how can this class of students be most useful to it? Not being in foreign employ gives their words more force than they would have if they were paid helpers. But when every effort is expended in the struggle for bread, there is little time left for Christian work. Moreover, being largely in the employ of others, the Sabbath question presents serious difficulties before which they are in danger of succumbing. If, now, such men can at school get an intelligent view of certain fields of human effort, and be trained in the alphabet of Western industries, they are put on a higher plane than their illiterate townsmen. They may work independently in many cases, and in others find employment in foreign firms, thus securing Sabbath privileges. In any case, if they are apostles of industry and willing to freely impart what they have freely received, they are conferring a material benefit on their countrymen, which in every case is an open door through which to impart a spiritual good. Indirectly Christianity will be regarded as bestowing this boon and present prejudices be removed. It is not chimerical even to say that the pecuniary support of the native Church and other Christian institutions would eventually be largely borne by such men. The self-support, self-government and self-development of the future Church could not but be effected by this broader educational movement.

IV. The question arises very naturally. How would such an education meet China's present need? One of the first technical schools established in America, if not the first, is the Rensselaer Polytechnic Institute. It owed its establishment to the fact that in 1824 the Erie Canal had just been completed. The Hon. S. Van Rensselaer had been one of the Board of Canal Commissioners and knew the difficulty and delay that had been felt because engineers were not to be had in sufficient numbers to superintend the work. He was convinced that such a lack stood largely in the way of our national development, and founded the Polytechnic as his contribu-

tion to the nation. In it some of the foremost men in their several departments have been trained,—Roebing of Brooklyn Bridge fame, for example. China in one sense is in a higher position than America in '24; for, while her people are infinitely below American of that period, still since that time all the great inventions of modern life have been wrought out and are knocking for admission at China's doors. But an invention is the servant of intelligence and the master of ignorance. As yet the Chinese have, through the Catholics, only arrived at the point where they can repair, not make, the mysterious clock. As foreign machinery is introduced, foreigners have been employed to care for it. Indeed, except for the graduates of Dr. Mateer's School, there are few natives who can comprehend any but the simplest machines. It can hardly be questioned that China stands on the threshold of her mechanical age. Shall she be dependent on French, German and Danish gentlemen (where religious influence would not be helpful) to use it for her? In that case she will be as dependent as ever, while the loose living of the West will preach to her millions as loudly as Christianity. If she has Christian men who understand mechanical laws and who, by practice and study, are somewhat familiar with the world of physics, a two-fold gain instead of a two-fold injury will come to the nation. Again, imported machinery is expensive which militates against its use. Of metals China has no lack; but profitable methods of reducing the ores, and skill to evolve the perfected machine out of the raw material is wanting. Industrial Education is certainly a first and long step toward meeting the present need of this poor-rich Empire.

V. The last and practical inquiry is, What are we as a Mission to do about it, if indeed we are to do anything? Your Committee will state their views, not regarding them as final, but as suggesting lines of work that can be wholly or partially carried out, and are always to be improved upon.

We do not propose to change the course of study by reducing the number of classical and Christian books. The Bible must ever be the essential book in our school. The Chinese Classics, though of no great moral value, are yet indispensable to one who would forcefully make known to others the Christian and scientific results of his study. We do not propose to tear down the old curriculum, but to add to it certain lines of work which seem to us valuable, educationally and practically. In suggesting the changes about to be mentioned, the Committee have realized that such lines of work as would require an expensive plant are out of the question, both for the school and especially for the student. We have realized

also that if something were not proposed requiring skill and education, we are neither adding to the educational value of the school, nor giving our students any advantage over millions of competitors in the ordinary pursuits. It is for this reason that water-basket making, which was proposed last year, has not been advised.

We make the following recommendations :—

1. As preparatory to industrial pursuits, and as a part of a liberal education, we suggest that the whole school be taught drawing—such a course perhaps as White's "Industrial Drawing Series" for all the scholars, and mechanical drawing for the higher classes.

2. All, even the youngest, could profitably engage in clay modelling. With the older students this might include the preparation of moulds for casting.

3. In connection with the study of Physics, it is suggested that students be taught the use of telegraphic instruments.

4. A brief course in Book-keeping might be optional with such students as wished to engage in trade.

5. After Algebra and Geometry have been studied, we would suggest that practical work in surveying be taken up.

6. The instructors in the school hope to give broader instruction in Chemistry than heretofore. Practical lines of chemical work would be within the scope of Industrial Education.

7. In a more strictly industrial line, it is proposed that some of the students be taught to make and use a style of clay type invented by Mr. Sheffield. This industry does not require much plant, but considerable skill in manipulation. Owing to cheapness of production and the literary character of the work, this might be an attractive field for many of our students.

8. It is further suggested in this practical line that the students be taught the use of the sand blast. Even if the apparatus needed to be imported, this industry would be a profitable one; yet it is hoped, from experiments made by Mr. Beach, that apparatus can be produced here at much smaller cost, if not so powerful in action. The work done by this process would undoubtedly meet with a ready sale, and so, like printing, be self-supporting, thus doing away with the objection so often urged against industrial work. Designs prepared by the drawing class could be here utilized. The numberless applications of the sand blast also recommend it.

9. Dr. Peck advocates instruction in founding, as native work, except in bronze, is of the crudest description. Clay modelling is a valuable preparative for such work. By remelting metal previously used, the cost of such instruction would be mainly that of flasks and firing.

The Mission will probably say that we are proposing a *ssü pu hsiang*, that this is neither the adoption of the plan of trade and technical schools which are so common in Europe, nor is the scheme in accord with the views of Industrial Education which obtain in America. Had the Mission waded through the best source of information on the subject, the English Government Report of '84, in five volumes, they would say so with still greater emphasis. Your Committee knowing this, have purposely suggested a course somewhat different and much briefer, because it is adapted to our situation, is educative and involves the minimum of expense to the Mission and to the student, if he chooses to work in any of these lines in after life. Our High-school could not give instruction in these branches at once, but a good beginning can be made this year if the Mission and the Prudential Committee approve.

It may be urged against this change, that it would require too much additional time. In reply we would say, it is a matter of official testimony that the half-time schools of England in many cases go over the same ground and equally thoroughly with full time schools. Institutions in America where a portion of each day is spent in manual labor, compare very favorably in the intellectual training given with other institutions. Yet if it should require more time, is it not time well invested, both as respecting the student's mental development and his possibilities for usefulness to the Church of later years?

In making these propositions, we have aimed at a higher object than Plato included in his broad theory of gymnastics; for both he and the mighty Stagirite held that labor was unworthy of a freeman, a view that in China cannot be too stoutly opposed. The scheme conserves what was valuable in the systems of Comenius and Pestalozzi. For our students we hold it to be superior to Fröbel's idea, substituting as it does, pleasing work for the play of the kindergarten. We cannot do better than to close with the words of one who has a right to be heard on this subject:—"You have been building on a foundation too narrow; you must enlarge your basis; you must learn that character is the principal thing, and that character is the result of a harmonious development of all the powers—of the eye and the hand and the practical judgment and the will, as well as of the memory and the logical faculty; and you must not forget that Industrial Training affords a discipline almost indispensable to the right development of character."

HARLAN P. BEACH	} Committee.
A. P. PECK	
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The Moravians and their Missions.

BY REV. H. BLODGET, D.D.

[Concluded from page 9.]

PERMIT me now to draw your attention briefly to the constitution and government of the present Moravian Church, its doctrines, life and worship, and to its work at home and abroad.

The *Unitas Fratrum* is one church, divided into three provinces—the German, English and American. It is the only Protestant Church that subsists as an organic unit in whatever country it is found. The whole church is governed by a General Synod, which meets at Herrnhüt once in ten or twelve years, and each province is governed by a Provincial Synod, which is independent and self-governing, as to all provincial affairs. The General Synod has control in regard to matters common to the whole church, its doctrine, discipline and the prosecution of foreign Missions.

The General Synod is made up of the three Provincial Synods, the Synod at Herrnhüt, with the other two Synods, constituting one organic whole. In the General Synod all the Bishops of the church are included as members, and there are also nine delegates from each Provincial Synod, besides a few representatives from their foreign Missions.

Each Synod chooses an Executive Board of Bishops and Elders, to which the entire management of its affairs is entrusted during the interval between two Synods. Thus, there are three Boards in all. These Boards are called severally "The Unity's Elder's Conference," which acts for the whole church, and "The Provincial Elder's Conference," which acts each for its own province.

The Moravian ministry embraces Bishops, Presbyters and Deacons. The Bishops can be appointed only by the General Synod, or by its Executive Board, "The Unity's Elder's Conference." The episcopacy is not diocesan, but the Bishops are Bishops of the whole church. They have an official seat in the General Synod and in the Provincial Synods, and they are almost invariably elected to serve on the Executive Boards, both of the Unity and the Provinces. Yet they do not govern the church in virtue of their office as Bishops, but only as members of the Synods and these Boards, that is, "The Elder's Conferences." Their special function is the ordination of ministers.

The Presbyters are the ordained stated ministers of their communities. By the degree of Deacon bestowed upon young ministers and missionaries, they are authorized to administer the sacraments.

A similarity will be observed in some respects to usages in the Methodist Church. Wesley, being familiar with the government of the Moravian Church, no doubt adopted what he judged likely to prove beneficial among his followers.

At first the United Brethren were simply a Christian Society, or order within a church. Thus they could do evangelistic work without proselyting. They established Moravian settlements, in which no one who was not a member of "The Unity" was allowed to hold real estate, although strangers might rent property, if they were willing to comply with the rules of the community. This feature has now given way, so that a larger development of their church is made possible.

They still have on the continent of Europe their separate houses for brethren, for sisters, and for widows. The inmates remain in these establishments entirely at their own option. These are abodes of industry and piety. The widows' house is a home for indigent widows. The profits of work in the other houses go to the funds of the Unity.

The Moravian Church has no formal creed. It is averse to dogmatizing and to discussions on dogmatic theology. Yet its liturgy and catechism make it clear that it holds to the following doctrines: I. The Sacred Scriptures are the only rule of faith and practice. II. The total depravity of human nature. III. The love of God the Father. IV. The real Godhead and real manhood humanity of Jesus Christ. V. The atonement of Christ, through whom alone we have the forgiveness of sins. VI. The Holy Ghost and his gracious operations in our hearts. VII. Good works, as the fruit of the Spirit. VIII. The fellowship of believers one with another in Christ Jesus. IX. The second coming of the Lord in glory and the resurrection of the dead unto life, and unto condemnation.

"The great theme of our preaching," say they, is Jesus Christ, in whom we have the grace of the Son, the love of the Father, and the communion of the Holy Ghost. The word of the cross, which bears testimony of Christ's voluntary offering to suffer and to die, and of the rich treasury of divine grace thus purchased, is the beginning, middle and end of our preaching. They are eminently catholic in a doctrinal point of view.

Their ritual is similar to that of the Protestant Episcopal Church. For the morning service of the Lord's day there is a prescribed litany, but in other than the morning service extempore prayer is used. For burial, marriage, baptism, and the Lord's Supper, there are prescribed forms, as also for the festivals of the

church. Love feasts are still maintained, but feet washing and the use of the lot in the election of ministers, and in marriages, have ceased.

The movement of the United Brethren, both of the earlier and later era, was a sincere endeavour to return to the life and piety of the early church; this rather than simply to return to its doctrines. Christian life, not dogmatic theology, was in the foreground. And it must be confessed that this church has exhibited Christian lives of rare simplicity and devotion. Let John Wesley bear witness. He wrote from Marienborn, "God has given me at length the desire of my heart. I am with a church whose conversation is in heaven; in whom is the mind that was in Christ, and who so walk as he walked. As they have all one Lord and one faith, so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates their conversation." He wrote to Herrnhüt, after his visit to that place, "Glory be to God, even the Father of our Lord Jesus Christ, for giving me to be an eye-witness of your faith, and love, and holy conversation in Christ Jesus." The general judgment of men has been very favorable to their morality and Christian piety. One writer says, "I do not learn that an instance of capital crime, or divorce, has ever been known among them."

Work of the "Unity" in the home field. The work of the Unity may be divided into home and foreign. The home work again divides itself into congregational, mission, and educational work. Of these we only mention one department of the home mission work and the educational. In the home mission work in the German province, there is a peculiar mission called "*The Diaspora*," so named from the scattered or dispersed congregations among which it labors. "Its object is unsectarian. It seeks to excite and foster religious life in the churches by means additional to those in common use. It does not make proselytes, or draw members from the churches to which they belong. This work is carried on in Germany, France, Switzerland, Denmark, Norway, Sweden, the Baltic Provinces of Russia, Poland, and of late in Bohemia and Moravia. In the Russian provinces of Livonia and Esthonia they have more than 60,000 members. The whole number embraced in the Diaspora is above 80,000.

The Moravians have three theological seminaries, one for each province; they have also their parish schools, and in the three provinces fifty-one boarding schools for boys and for girls not connected with the Moravian Church. That for girls in Bethlem, Pennsylvania, is now 138 years old, having been founded in 1749.

Their schools are præminent for moral and religious training, for kind and indefatigable supervision of the pupils, and for inculcating simplicity in habits of life, and absence of attention to vain and trifling things.

It is impossible to estimate the value to Protestant Christianity at large of this small band, still numbering less than 20,000 of Moravian Brethren. John Wesley, then a high church ritualist, went in 1735 with his brother Charles, as a missionary of the Society for the Propagation of the Gospel, to Georgia. On shipboard were Moravian Christians. Their calmness in the storm and their cheerful trust in God convinced Wesley that they possessed something to which he was a stranger. "In the ends of the earth he learned," as he tells us, "that he who went to America to convert others was never himself converted to God." "By Peter Böhler," he writes, "In the hands of the Great God I was on March 5th fully convinced of the want of that faith whereby we are saved." This Peter Böhler was a disciple of Zinzendorf, who had settled in London. Wesley's "conviction" was followed on March 24th by his "conversion," he being then at the age of 35 years. "The Unity," it then appears, had something to do with the conversion of this apostle of modern times, and, as has already been mentioned, something to do with the order and government of the Methodist Church. That which had to do with the beginnings of Methodism, has also to do with Christianity throughout the world.

"Schliermacher's early education was at a school of the United Brethren, and he never ceased to feel the happy influence of the training while there." Hengstenberg began his official life as a decided rationalist. He attended a religious service among the United Brethren, became deeply impressed, betook himself to the study of the Bible, and came forth a champion of Evangelical Christianity. Olshausen, too, began as a rationalist; would taunt Tholuck for being a pietist and Herrnhutter; but the reading of the life of Count Zinzendorf was blessed to his conversion. James Montgomery was in early life a Moravian. How many other such cases there have been it is impossible to tell. The Unity has been like salt, and its savor has been widely and powerfully felt throughout Protestant Christendom. This happy result justifies perhaps the idea advanced by Spener, and adopted by Count Zinzendorf, of a church within a church, a sort of order within the circle of Protestant Churches.

Foreign Missions. The crowning glory of the Moravian Brethren has been their work in foreign Missions. For such work the exiled remnant, gathered at Herrnhüt, and the exiled Count

Zinzendorf, whose whole nature tended in this direction, were mutually prepared by God. "Now," said the Count, "we must collect a congregation of Pilgrims, and train laborers to go forth into all the world, and preach Christ and his salvation."

The United Brethren sent out their first two missionaries in 1732, only ten years after the first two families had settled in Herrnhüt, when their entire congregation did not exceed 600 persons, of whom the greater part were suffering exiles. "Such was their zeal that within the next ten years they had sent missionaries to St. Thomas and St. Croix in the West Indies, to Greenland, to the Indians in North and South America, to Lapland, to Tartary, to Algiers, to Ceylon," and to South Africa; and, "within four and twenty years from the time when Dober and Nitschman, their first missionaries, started for the West Indies, eighteen new missions had proceeded from that little village of glowing evangelistic zeal."

And this was at a time when Protestant Christianity in Europe was characterized by spiritual coldness, formalism and rationalism; when only two Protestant Mission Societies were in existence, viz., the Society for the Propagation of the Gospel in Foreign Parts, founded in 1701, and the Danish Mission Society, founded in 1705. Besides those Protestant Christians who worked through these Societies, only the New England Puritans, in their missions to the American Indians, were making any efforts at that time to bring the pagan nations to the knowledge of the truth.*

The zeal exhibited in these early efforts of the United Brethren has never abated. At the end of fifty years they had 165 missionaries in the field; at the end of one hundred years, 209 missionaries, and at the end of one hundred and fifty years three hundred and fifteen missionaries, having sent out in all more than two thousand brethren and sisters (2,158) to engage in the foreign work. This church, at the present time, sends out nearly one in every fifty of its communicants to engage in foreign work. One little community, that of Königsfeld, in the Black Forest, numbering only 418 souls, has twenty-one of its sons and daughters engaged in this work. The children of missionaries and children's children follow in the footsteps of their parents. One family, that of Matthew Stach, a pioneer in Greenland, has, for six generations, during one hundred and fifty years, been represented by laborers in the foreign field.

* "The age of John Eliot, from 1646 to 1675, is said to have been as really a missionary age in New England as the present; and that portion of the U. S. is believed to have done as much then for the conversion of the heathen, in proportion to its ability, as it is doing now." "In 1696 there were 30 Indian churches in Mass. alone, some with Indian pastors, and the number of Christian Indians was over four thousand." Missions to the Indians have always been sustained in the U. S.

How are these Missionaries supported? The earliest two missionaries were Leonard Dober and David Nitschman. They went to St. Thomas in 1732. One of these was a potter, and the other a carpenter. Their funds in starting amounted to three dollars apiece. They set out on foot. The sight of their zeal and self devotion moved strangers to give money for their passage, and for tools wherewith to carry on their trades. Arrived in the field, they toiled by day for their own support, and taught the slaves by night.

Matthew Stach said of his starting out for Greenland, "We had nothing but the clothing on our backs." "We did not trouble our heads how we should get to Greenland, or live when there." At Copenhagen Count von Pless asked them, "But how do you propose to procure food in Greenland?" "By the labor of our hands," they answer, "and God's blessing, we will build us a house and cultivate the land." "But there is no wood to build with." "Then we will dig in the earth and lodge there." The Count gave them money, and others added to their stock.

We find it written of some of the early Moravian missionaries to the American Indians, that "they dressed and lived after the manner of the Indians, and even worked for them to earn their daily bread." Yet it would not be correct to judge their missions as a whole by the instances above cited.

They do indeed accept, as a general rule, the example of the Apostle Paul, who wrote, "These hands have ministered unto my necessities, and to them that were with me." The missionaries of the United Brethren are willing to work, and in many instances do work, to earn their daily bread, and to supply that of those who labor with them, and to pay other expenses of their missions. They have not yet adopted the principle of 'abundant supply for themselves and nothing for native agents.' Although they have no formal community of goods, yet there is a large degree of community of interests in their missions.

And yet their missions are by no means self-supporting. It would be quite impossible for them amid the snows of Greenland and under the torrid sun of the equator to carry on their missions without a common treasury. This treasury is fed, not only by the earnings of missionaries, but by home contributions, by gifts of Christians of other churches, and to an extent by the gains of traffic, carried on by lay men, sent out expressly for that purpose. At present the average annual income is, from home funds and contributions, about \$100,000; from contributions in the mission fields, including the traffic above referred to, \$98,000; from gifts of Christian friends, not of the Unity, \$52,000, making in all some thing like \$250,000.

The missionaries live in simple style, with inexpensive surroundings. If some of them have been bred as artisans and husbandmen, others are thoroughly educated, and have attained a high reputation in philological circles. Aged and disabled missionaries have a small pension. The children of missionaries also are educated at the general expense, being sent to the home lands when about eight years of age.

To what countries and peoples have these missionaries gone? They seem to have entered upon their work, not according to any predetermined plan as to the fields they should occupy, but as led to this or that field by providential circumstances. In this way they commenced their missions to the negroes in St. Thomas and other West India islands, to Greenland and Labrador, to South and Central America, to the North American Indians, to the Hottentots, Bushmen, and Kaffirs in South Africa, to the aborigines of Australia, and to the Buddhists of Thibet. All these missions have been successful, while they have not been without failures in such countries as Persia, India and China, to which also they have gone. Whether it is from observation of the countries and peoples among whom success has been granted to them, or from the inward impulse of their love to Christ and self-consecration to his service, it has become with them "an accepted sentiment, that in the Providence of God it falls peculiarly to them to go out into the highways and hedges of the wide world," and labor to bring in the tribes which are most stolid, debased, isolated and insignificant. These are their chosen sphere. To these they carry the glad tidings of salvation. What seems to others impracticable they have set themselves by faith to accomplish, being assured that if such are gathered in, the more cultured and populous nations will not fail to receive the message of the gospel.

And what toils and sufferings have they endured among such people and in such nations? In the West Indies drought, famine, fever, pestilence and the hurricane have done their work. In 1734 eighteen persons landed on the island of St. Croix, of whom nine died in as many months, and the rest were prostrate with fever. Out of a reinforcement of eleven persons, four died within two months. In the course of fifteen years fifty Moravian laborers found their graves in the islands of St. Thomas and St. Croix, and during a century of labor in the West India islands, the number of those who died was one hundred and ninety, or an average of about two annually.

Not less fatal to the missionaries has been their residence in British and Dutch Guiana, where in sixty-five years after they

landed they lost seventy-five laborers. The missionaries in these regions take long journeys to visit their flocks in forest Savannahs, where sufficient dry ground for an encampment can scarcely be found; where at any time there is a liability to a flight of poisoned arrows; where the atmosphere is saturated with malaria; where among the trees overhead are gigantic serpents; underneath are ferocious beasts; across one's path are webs of monstrous and poisonous spiders; and every decayed log swarms with centipedes or scorpions. Let us hear the record of an adventure of one of their number. Missionary Dähne, not long after the mission was formed, wrote of one of his adventures as follows, "One evening, being unwell, and going to lie down in my hammock, upon entering the door of my hut, I perceived a large serpent descending upon me from a shelf near the roof. In the scuffle, the creature stung or bit me two or three times in the head, and, pursuing me very closely, twined itself several times around my head and neck. Supposing that this would be the occasion of my departing this life, I, for the satisfaction of my brethren, wrote the cause of my death in a few words with chalk upon the table, "A serpent has killed me," lest they should charge the Indians with the deed. But on a sudden, that promise of our Saviour to his disciples was impressed upon my mind, 'They shall take up serpents, and it shall not harm them,' and, seizing the creature with great force, I tore it loose and flung it out of the hut. I then laid down to rest in the peace of God."

These men also were obliged to encounter the opposition of wicked and brutal slave owners, who put every obstacle in the way of their work, forbidding the slaves to attend their services, even whipping the negroes and shooting them. For more than one hundred years the Brethren were not allowed to open a school that the slave might learn to read the word of God. Count Zinzendorf, on his arrival in St. Thomas in 1739, found all the missionaries in prison, having suffered there for three months, and the Count himself was not exempt from the rancorous enmity of these hardened men.

In no country perhaps have their hardships and perils been greater than in their missions to the Indian tribes in America. Here they sought out bands of savage aborigines, followed them from valley to valley over mountain ridges, through primeval forests, almost trackless and infested by wild beasts. They performed journeys of hundreds of miles through the wilderness, surrounded continually by the perils of storms, swollen waters of hunger and frost by day and by night. Zeisberger, praising God for his protect-

ing care writes, "Four times have I met panthers, twice when I was quite alone, which, however, after sitting down opposite to me for a short time, rose again and slunk off to the forest; at another time I killed in my encampment, in one day, with the assistance of Indians, six rattlesnakes."

Among those who shared such labors were representatives of the Universities of Königsberg, Tübingen and Leipsic, as well as men of fewer early advantages. Count Zinzendorf, accompanied by his daughter, the Countess Benigna, and Anna Nitschman, in their third journey among the Indians, "were out forty-nine days, camping under the open heavens in a savage wilderness."

To these hardships and sufferings must be added the hostility of unprincipled traders, the suspicious and opposition of colonial governments, and the dangers from savage and treacherous Indians. "It was an unresisting little community, with its Christian teachers, running the gauntlet between files of Indians and white enemies." What with frequent wars between Indians and whites, wars between the English and French, and the Wars of the Revolution and of 1812, they and their Christian Indians were often exposed to the greatest perils. The Legislature of New York drove the missionaries from that colony to Pennsylvania. Their Indians were often and cruelly removed from one locality to another. On November 24th, 1755, ten persons of the missionary families, including women and children, were murdered by hostile Indians; and in March, 1782, in Ohio, ninety-six Christian Indians were treacherously butchered by the whites. And these instances by no means stand alone in the record of crimes of this description.

In Africa, Australia and other mission fields, these missionaries have filled up a like measure of toil and sufferings. It remains only to state briefly the results of such labors and sufferings. Let it be remembered, in this connection, that the home constituency is small, containing but 18,871 communicants (30,000 Christians), with 291 Presbyters and Deacons and 10 Bishops. This small body of Christians has in the West India Mission, Eastern and Western, forty-one stations, seventy-eight missionaries, and over thirty-six thousand members of the church. This field is to become self-supporting in 1889, the appropriations having been reduced one-tenth annually from the year 1879. In the future, after 1889, it will become an independent province, though like the existing provinces, an integral part of "The Unity."

The situation of the African slaves in the West India islands, one hundred and fifty years ago, was simply appalling. The Moravians were the pioneers of Christian missions among them. Other

churches have entered the same fields, but the United Brethren were the first, by their toil and their graves, to take possession of these islands for Christ. It is difficult to say how much also their coming had to do with the cessation of the slave trade, the emancipation of the slaves, and the amelioration in every way of the condition of these degraded people.

The same is true also of the results of their missions in South and Central America, and in the great Continent of Africa, the hunting ground for slaves. "At the time when Herrnhüt was founded, two hundred English vessels were engaged in the slave trade; and in the course of a century two million one hundred and thirty thousand negroes were imported into the West Indies." These wrongs are now ended, and more than thirty Protestant Missionary Societies, from various countries, are sending the blessings of the gospel to all parts of Africa. First among these in entering the field was the Mission of the United Brethren. From the Hottentots and the Bushmen of South Africa, the lowest of all the African tribes, if not of the whole human race, they have gathered Christian churches, and thousands of these poor people, led by them into the light, now worship the same God and Saviour as is worshipped by the most refined and cultured of mankind. Nay, even from their lazar-house among the lepers have they fetched trophies of God's grace. Ninety-four adults were baptized in the first six years of their labors in this hospital.

The whole number of converts and of those under spiritual care in all the Moravian Missions, including baptized children, is more than seventy-four thousand, of whom—29,298—are communicants. They have three hundred and fifteen missionaries, men and women, thirty-three of whom are natives, and one thousand four hundred and seventy-one native assistants. They have 115 mission stations and 317 preaching places, seven normal schools for the training of teachers, 70 pupils, 215 day-schools with 215 teachers, 634 monitors and 15,616 pupils; and 948 schools with 13,355 pupils.

It has already been mentioned that they have more than 80,000 adherents in their sixty central stations for work in the Diaspora in Russia and other European countries. Thus their numbers in the home and foreign field cannot be far from 200,000.

If there have been failures in some countries, and among certain nations, there have been also great successes, and their missions have still a constant growth and were never in a more vigorous and flourishing condition than at the present time; never more zealous to spread the gospel among the unenlightened nations.

This brief account gives but a very imperfect idea of the success of their labors among the heathen. One writer, who has studied carefully their missions, says, "I am convinced that in proportion to the number of its members, and to the means at its disposal, the church of the United Brethren has done more to extend the kingdom of Christ throughout the world than any other church that exists." The episcopal seat of the United Brethren, which came from the early Bohemian Brethren, has upon it the device of a Lamb, bearing a cross, from which hangs a banner with the motto, *Vicit agnus noster; Eum sequamur*. Not bishops alone, but their whole church has followed this inspiring motto.

There are men of an introverted turn of thought, who in a careful and impartial consideration of themselves, or also of that branch of the church with which they are connected, find much to disturb the serenity of their minds. Sometimes such men turn to the order, discipline and ritual of the Roman Church, and are drawn on to imitate these, so far as their consciences will allow.

But is there not a better way? Do we seek simplicity of life, fervor, devotion, self-denial, patient endurance of suffering? We have these in the church of the United Brethren. Do we seek corporate unity in all countries? We have it in the church of the United Brethren. Do we seek soundness in doctrines with aversion to useless disputation about dogmas of men? We find this in the church of the United Brethren. Do we seek a well ordered episcopacy, handed down from apostolic times, governing the affairs of the whole body with wisdom, with efficiency, with kindness and humility and with the largest charity toward those Christians and their ministers who belong to other branches of the church? We have it in the church of the United Brethren. Do we seek unwavering zeal and constant efforts for the spread of the gospel throughout the world? We have these in the church of the United Brethren. Do we seek the seal of the abiding presence of the Holy Ghost in the lives, labors and successes of a body of Christians? We have these in the church of the United Brethren. Were it not well for us all to learn something from this small body of Christian believers, who received from the death of the martyr Huss so powerful an impulse in the life of Christ?

Mohammedanism in China.

BY REV. H. V. NOYES.

[Concluded from page 18.]

THE Mohammedans of Eastern China are Arabian in their origin, those in the West are largely of Turkish or Persian descent, hence we have the Southern portion of Ili named "Eastern Turkestan."

We have already mentioned the tradition that the uncle of Mohammed visited Si-Ngan Fu in Shensi, at that time the capital of the empire, before settling in Canton, but appears to have established nothing there. The first mosque in the North-west was built at Si-Ngan Fu in 742. The *Chinese Repository* mentions an embassy sent with valuable presents, by way of Kashgar, as early as 708. We have already given a quotation which mentions a great influx about 713-742, from a hundred kingdoms, bringing their sacred books, which were placed in the Imperial Library. "Hence," remarks the writer, "It came to pass that religious doctrines of different countries were spread abroad and practised in the Middle Kingdom." From a Mohammedan writer in the *Chinese Repository*, we have the following, "In the reign of Wan Tsing, A.D., 842, several myriads from the Ili tribes asked permission to enter the country, and the Emperor directed them to be settled in the various departments of Shensi, where they have enjoyed the support of many sovereigns, and have furnished a succession of loyal and upright scholars for the service of the State. These have maintained the pure true faith for a thousand years, without defection.

About 742, the number of Mohammedan temples in China is reported at 5,358. The information in regard to Kansuh, in these early times, is very meagre, but we have the following in regard to the country lying to the West. In 713, a Moslem, Contey bi, conquered Bokhara and took Samarkand. The Chinese Emperor was much alarmed at his conquests, and treated the ambassadors that he sent with the greatest respect. This event is important, as from it dates the establishment of Mohammedanism in Khouresen, where later was founded the kingdom of Ui-Ui. We have already mentioned that in 1124, this kingdom of Ui-Ui offered its submission to China at Samarkand. There is not much of importance in the way of detail to relate in regard to Mohammedanism in these regions, until the present dynasty. It is evident that in the contentions which were continually taking place between the Chinese and

the Mohammedan provinces on the West of them and in Central Asia, the Chinese now and then conquered portions of Mohammedan territory, and these conquered provinces now and then regained their independence, also that Mohammedans were more or less engaged as allies, or as soldiers in the Chinese army, became officials, sometimes occupying very high positions, and that in this general mixing up along the border a large number of Mohammedans became permanent inhabitants of the Western provinces of China.

In regard to the remaining portion of the empire, the following quotation must suffice: "The history of Mohammedans in the other provinces of China is the history of the inhabitants of each province. We need not speak particularly of them. We only say that since the dynasty of Yuen, 1280, a great number of them have occupied very high positions, both in the capital and in the provinces, as ministers, generals, viceroys or governors." Mention should also be made of those colonial dependencies of the empire which are largely Mohammedan, viz., Koko-nor, which lies South of Kansuh, and on the West, all that part of Ili, which lies South of the Tien Shan mountains, and where are situated the noted eight Mohammedan cities.

This account would not be complete without some notice of the great rebellion which took place in Shensi and Kansuh from 1861 to 1873. Like all other Mohammedan rebellions in China it was not on account of religion. The members of this sect are quite as clamorish as the pure Chinese, and generally band together in any attempt to resist what they deem oppression, or to gain dominion. Following the account given by de Thiersant, the outbreak, commencing in 1861 in Shensi, and spreading to Kansuh, originated as follows:—A Chinese rebel chief, after having devastated Szchuen, invaded Shensi. The inhabitants of this province, in every locality, organized the militia to resist the invasion. The Mussulman militia, commanded by their own chiefs, did not wish to be mingled with the other militia. The bandits at length took the city of U-nan Yuen. The Mussulman militia took back the city, in which they found immense treasure, either brought there by the rebels, or abandoned by the owners, when obliged to flee to save their lives. The Chinese militia of the neighboring districts, learning of this, clamored for a part of the booty, which the Mohammedans energetically refused. The Chinese did not dare to attack them, but resolved to avail themselves of the first opportunity for revenge. It came, at length, from quite an insignificant circumstance. One day, a Mohammedan from a village in the U-nan district, cut some bamboos from a grove, just outside the village. The owner, who

was not a Mohammedan, complained that they had been cut without permission. He was answered arrogantly. He then complained to the Mohammedan chief, and not obtaining redress, went to the Chinese district magistrate. The magistrate did not dare to punish the offender, but plotted with the leaders of the large town of Chely, to massacre the Mohammedans. The village of Tsinkia, inhabited entirely by Mohammedans, was attacked by the Chely militia with fire and sword. Those who escaped fled to another town. This was followed by a general uprising of the Mohammedans and a sanguinary contest of three days and three nights, in which they came off victors. When the mandarins sent imperial troops as succor to the vanquished, these were also obliged to beat a shameful retreat. The insurrection then spread throughout the entire province, and worked its way into Kansuh. It was kept up for 12 years, and cost an immense amount of blood and treasure, before it was finally and most thoroughly put down by that valiant General Tso Tsung Tang. Dr. Wells Williams says of Shensi: "The ruthless civil war recently quenched in the destruction of the Mohammedans in the province, has left it quite desolate in many parts, and its restoration to former prosperity and population must be slow;" and of Kansuh: "The destruction of life and all its resources during the recent Mohammedan rebellion, which was crushed out at Suchow in 1873, is not likely to be repeated soon, as the rebels were all destroyed.

In regard to the present strength of the Mussulmans in China, Dr. Williams says that north of the Yang-tsze river there are at least 10,000,000. De Thiersant more particularly gives statistics as follows:—

Kansuh—8,350,000. The Mohammedan population is in proportion to that of other Chinese as 6 to 4 or 5.

Shensi—6,500,000. If we may credit a Chinese journal, edited in Hongkong, which is generally well informed, the number of inhabitants who, beaten during recent years by the imperial troops, have quit the province and still maintain themselves united in large bands near the Western borders of the empire, under the name of tigers with whitened (or bleached) beards, are more than 300,000.

Yunnan—3,500,000 to 4,000,000. This includes the savage tribes who live on the frontier of Burmah.

Shansi and South Mongolia—50,000.

Chihli—250,000. Of these 100,000 are in the neighborhood of Peking. There are in the city eleven mosques—one near the palace, very beautiful, built in honor of a Mohammedan queen, whom the Emperor Kien Lung espoused in 1735.

Shantung—200,000. *Hunan* and *Hupei*—50,000. *Kiangsi*—4,000. *Kiangsu* and *Nganwui*—150,000. *Kwangtung*—21,000. *Kwansi*—15,000. *Kweichau*—40,000. *Szechuen*—40,000. *Honan*—200,000. *Chehkiang* and *Fukien*—30,000. There are also those in Koko-nor and the Southern part of Ili, in all at least 300,000. This is of course a very general estimate, as the count is by the thousand, and in most cases by the ten-thousand. It makes the whole number about 20,000,000.

Having thus given a cursory view of the introduction of Mohammedanism into China and its subsequent history, having given statistics to show its present strength, we will not venture to tread the delicate ground of prophecy, and in any way dogmatically answer the third question propounded at the beginning, viz., What, in the future, is likely to be the influence of Mohammedanism in China? We content ourselves with mentioning two or three facts having their bearing on the question, and leave others to draw their own inferences.

(1). Mohammedanism in China does not seem to have gained its numbers by proselyting. The Mohammedans of to-day, in general, trace their descent for hundreds of years from Mohammedan families. They have multiplied by a natural increase. They also sometimes add largely to their number by purchasing, in times of famine or other calamity, large numbers of children, whom they bring up according to the doctrines of their religion. They have been known in a single famine to purchase 10,000.

(2). They hold to their religion very tenaciously, not necessarily to its doctrines, but they do not easily leave their sect. The instances are rare where they become Christians. On the other hand, they sit so loosely on their foundations of doctrine, that they find no difficulty in going through all the forms of the Chinese ritual when they are appointed to office. They can worship the tablet of the Emperor, and justify the act to their consciences by putting the picture of the prophet behind. It is said in Canton that to avoid difficulty they can conform to almost any of the Chinese customs, except the eating of pork.

(3). There does not seem to be any special antipathy against them, on the part of the rulers or the people, on account of their religious belief. They have often held office and have had many favors granted them. The contests or rebellions in which they have been from time to time concerned have been more like immense clan fights than on account of any question about their religious belief. The question has been about dominion, not faith. This is evident from the fact that when, in one part of the country, the

Mohammedans are engaged in a bloody rebellion, those in other parts of the empire are not molested. During all the twelve years of the rebellion in the North-west, and the one in Yunnan, which covered the same period, Mohammedans on the outskirts of Peking and under the very shadow of the Imperial palace, lived without the least appearance of molestation. The great clan fight about a silver mine in Yunnan could never have been drawn out into an eighteen years' bloody contest, unless there had been something more than that silver mine at stake. So, in the North-west, a contest about the spoils of war, or the cutting of a few bamboos, was indeed the match which set fire to combustibles, but certainly did not furnish fuel for combustion to the flames of that fierce contest which raged for twelve years, and was only quenched at last in rivers of blood. The contest was a contest for power.

(4). Finally. We can never be sure how much the Mohammedans in China may be influenced from without. So high an authority as Dr. S. Wells Williams states that the last great rebellion was largely fomented by Turkish sectaries.

Missionary Organization in China.

BY REV. A. WILLIAMSON, LL.D.

[*Concluded from page 26.*]

LET NO MAN SCOFF AT OUR DIVISIONS.

BUT though I speak thus, I say let no man scoff at our divisions. They are the result of life and vigour and the accident of imperfect knowledge. There is far more unity and harmony of sentiment and feeling among us than the Romanists or any other religionists. We are all agreed on the "essentials." We are one in our common aims; and I trust soon will be virtually one in our common work. With us there is not the uniformity of death, nor the compulsory consensus of intellectual slavery, but the living force and action of free men with active minds but ready when the pinch comes to fight shoulder to shoulder like the members of a vigorous family or like our House of Commons, where is certainly plenty of independent members and opposing parties. Let the foe threaten us—as a few years ago—and our contentions are instantly hushed in stern and perfect oneness, and our united manifests at once goes forth.

SECTS IN THEIR ORIGIN GOOD.

Nor in speaking thus would I have you suppose that I am insensible to the advantages of healthy rivalry, or that I do not fully realize the sacredness of conscientious conviction; most assuredly I do. I do not even condemn sects. They have generally been the offspring of Christian principle—a rebound from error or from some flagrant violation of Christian privilege. They were a necessity of their times; and we are indebted to them for much of the priceless freedom which we enjoy. But as these times pass, and the circumstances alter, the need for them also passes away. Why should we perpetuate them? Above all, why should we seek to introduce sects into China?

UNITY NOT EXPECTED IN INTELLECTUAL APPREHENSION OF TRUTH.

Further, though I thus argue for co-operation, I am not foolish enough to suppose that there ever can be unity in the intellectual apprehension of truth. The human mind is too diversified and vigorous ever to expect perfect harmony in our views of doctrine. But there is room for union in Christ and in our labour for him. Nor do I expect absolute agreement in any organization which may be invented or conceived. But, just as all varieties of minds act collectively under one Presbytery, or Methodist Conference, or one Bishop, so I think we may hope for an organization, whose authority we might all acknowledge, and under which all of us might labour joyfully.

THE EVILS OF OUR DIVISIONS.

We all feel what a terrible evil these divisions are; they foster separation and controversy among our converts. The other day I called upon an Episcopalian and found him just concluding his prelection to his students; he told me he was training them in the special features of his church organization. Still more recently I attended an examination of the students of one of our Presbyteries. They were carefully catechised on the *Directory of Worship* and the *Book of Discipline*, the professor remarking to the visitors that we would see the students were well drilled in Presbyterianism. Such things would be all very well were the one or other the only denomination in the place or in China, but infinitely mischievous in the circumstances; for it sets up the spirit of self-comparison and contention among converts.

Moreover, this denominational system opens the way for jealousies, strifes, and heart-burnings in neighborhoods, and tempts unprincipled men to go from one church to another, where the pay

is better or when discipline falls upon them. It also leads our Christians to talk of themselves as Mr. A's members or Mr. B's members, and withdraws their minds from the membership and oneness of the great Church universal.

You all feel these evils as keenly as I do, so I ask the question, Is there no way out of it?

This question is emphasized by perceiving that union and co-operation would greatly promote vital religion in our converts. There is strength in numbers, there is courage in numbers, there is warmth in numbers, there is expansion in numbers. In truth we do the native Christians great injustice in keeping them isolated from each other; we narrow their sympathies, we deaden their Christian instincts, we prevent their fully realizing the joy of forming a part of the universal Church. These divisions are ruinous in every aspect of them.

THE NATIVE CONVERTS READY FOR CO-OPERATION.

But not only this, the native converts are ready for co-operation or union. The more intelligent among them long for it. One of the leading native pastors in Shanghai said the other day, "We have considered the question of union, and we are prepared for it. It is you foreign missionaries who keep us apart." He was asked, "What about baptism?" He replied, "We have discussed that question, too. We would immerse those who desire it, and we would baptize by effusion those who preferred that form." The natives will most assuredly follow the Union Church and the Union banner.

EFFORTS TOWARDS UNION.

I know of the movement among the various Presbyterian missionaries in China towards union, and I hail it. And I wish I saw a similar movement among the Episcopalians, Methodists and others. But my contention is that this denominational inter-union is not sufficient. I don't wish to be considered an extremist, and I would gladly rest content with such union did I see it to be satisfactory. But the truth is, it only reduces the evil by a very small amount. In Shanghai, for instance, there are at present seven separate mission agencies, as we have just pointed out; in the supposed case they would still be six. In Tientsin there are five, and would still be five; in Peking there are five, and would still be five, and so with other places.

Would this be satisfactory, and are such divisions to go on in China for ever?

UNION NOT EXPECTED IN A DAY.

I am not so sanguine as to suppose that union can be accomplished in a day or year; nor am I so sanguine as to imagine that we can all unite; for there are those among us so fettered that they dare not publicly recognise our full ministerial status, and others who deny us the privilege of sitting down at the communion with them. But because one or two companies refuse to fall in and act in concert, is the entire army to continue non-organized? Because certain regiments won't march with us, is the whole army to stand still, or go to war at a woeful shattered, tattered, sorry disadvantage?

OUTLINE OF PROPOSED CO-OPERATION.

What then do I propose? Very moderate and simple measures to begin with:—

I. And first I would suggest that all the Christians in one locality should meet in one place and worship together on the Sabbath day; and that in our sea-ports and in large cities this diet of worship, for many reasons, should be widely and regularly advertised; and I would place the interest, warmth, strength and pleasure of a large united service against any cry regarding distance. The Chinese are well accustomed to long walks. So I would press one meeting, even though members reside several *li* apart; and if there is not a chapel large enough, let one be built. It would soon pay for itself in its influence. I would also have the weekly prayer meeting, united as far as practicable, but would not press this, as it might be more convenient in the evenings to have smaller local meetings.

II. As regards ourselves, I think we should, as far as possible, lay aside denominational considerations, and those of us who can, should organize ourselves into a Conference or Association, with powers, all standing on an equal footing, chairmen by rotation and according to seniority, and willing and prepared to accept of the work which this Association might collectively see fit to assign to the members.

III. That these local associations should meet monthly, that all these associations in a given district in China should meet in Synod annually; and that these Synods should meet every three years in general conference, also with powers in different parts of China.

IV. That individual missionaries should retain their ecclesiastical connection with their respective churches or societies at home, receiving their salaries and supplies as before; also that our respective mission properties remain as they are, but in their reports

missionaries should give accounts regarding the condition and progress of the common Union Church and its off-shoots, as well as any personal details which may have occurred in their ministrations that they may see fit.

V. That duly ordained native pastors should sit in these assemblies on an equality with ourselves.

VI. That the ultimate aim of the organization be the building up of a self-supporting, self-governing, and self-propagating church—the united church of Christ in China.

My proposal therefore is, at present, not union nor incorporation, but *bond fide* organized co-operation. For years past we have met in committee as representatives of Bible and Tract Societies, my proposal is simply to extend these and meet as representatives of our Churches. We have acted most harmoniously and efficiently in the former capacity, why not in the latter? I am persuaded the one would be as successful as the other if we would only try it; and, as a commencement, we might for instance arrange for exchange of pulpits or other work; supply one another's place in case of sickness or absence, and thus slowly proceed to further steps. Surely this is feasible?

But it has been said, wait till the different branches of the same order unite, then we can consult about missionaries of dissimilar politics combining together. This argument is very plausible, but most misleading. We don't wish to introduce "denominationalism," but Christianity into China; and it is possible that none of Western systems may suit the Chinese. Be this as it may, if we wait on any denomination combining, the chances are, organized co-operation may be delayed for years. My plea is that those of us, in the same district or province, who find we can, should do so; and exemplify by our harmonious work the practicability of united action, and also I think that missionaries in their respective localities, who take this view of matters, should bring the question forward and press it at our monthly associations. It must come in the long run; and the more we keep the duty of organized co-operation before the minds of our co-workers and our churches, the sooner it will be accomplished.

IMPRACTICABLE? NAY BUT ACHIEVED ELSEWHERE.

Impracticable, impossible, visionary, quixotic, some will say. I believe it is no such thing. It has been effected elsewhere, notably in Japan, where first of all three Presbyterian Churches coalesced; then other two. Now deliberations are going on with the Congregationalists and two other churches. All parties are found

prepared, and the union of eight denominations is fully expected to be made, and there has been no clashing but wonderful harmony. "In the latter case," to quote Mr. Stout's words at the recent Pan-Presbyterian alliance, "Concessions were felt to be necessary, and this was the true secret of success," and the outcome will be a church, not like any church holding the reformed principles which has yet existed, but still a strong Christian church. Again, twelve years ago, when the Pan-Presbyterian alliance was formed, "union was in the clouds," to quote Dr. Taylor's words, and there were not a few voices raised against it, even against union among Presbyterians themselves. Now things are entirely changed. Both the European and American sections were unanimous in certain resolutions which were cordially adopted in June last, urging union among the 78 sections of the Presbyterian Universal Church. But they went far further. To quote Dr. Murray Mitchell, Secretary of the European section, "Union among Presbyterians in mission work is a very paltry thing to struggle for, when the great desideratum is Union among Evangelical Christians all the world over. What we recommend is to begin at the beginning. We seek a union which shall be no hindrance, but very decidedly a help towards a grander union for which so many Christian hearts are sighing." The Presbyterians have thus spoken out; the Methodists have commenced in a like manner. Let us hope all will persevere.

THE CAUSE OF THIS CHANGE OF SENTIMENT.

What has brought about the triumphant change of sentiment? Two things: *consideration* and *experience*. We have been so engrossed with our awfully engrossing work that we have not looked at the evil in all its bearings. Moreover, the more we have worked with each other the more pleasant and profitable we have found it. Formerly, too, we did not feel the need of it as we now feel; we did not think about it sufficiently; we hardly thought it possible. The great reason was the want of due consideration; and my humble apology for my present paper is, that I think it is well that the subject should be started, and that it should be well discussed in all directions in view of the coming General Conference in China of 1890, when we may be able, face to face, to come to some actual definite arrangements regarding it among ourselves. I have such confidence in my brethren, that I feel certain that, when the evils are clearly apprehended and the case fully weighed, glad co-operation will be the grand result. I believe that *bonâ fide* co-operation among ourselves is perfectly within the scope of practical effort.

CO-OPERATION WITHIN THE SCOPE OF PRACTICAL EFFORT.

We are agreed in far more points than we differ; and more important points. As almost all of us admit the New Testament contains no definite system of Church government, only sets forth great general principles which are left to our Christian reason to apply as the circumstances of case or country may demand. The Church in Rome (Clement) at the beginning was clearly Presbyterian; the Church at Antioch (Ignatius) was as clearly Episcopalian; others partook largely of Congregationalism, and so on, determined greatly by the times and genius of the people.

A distinguished missionary said to me lately, "When the Chinese adopt a system of Church government it will be very different from those we follow." Very likely it will. If they keep on the great lines of Divine freedom of conscience and action, with the economy and full development of the spiritual forces of the Churches, why should we object?

IN ACTUAL WORK WE CANNOT CARRY OUT OUR OWN INDIVIDUAL SYSTEMS IN THEIR ENTIRETY.

Moreover, we find in actual work that we can neither be Presbyterians pure and simple, nor Methodists, nor Congregationalists, nor any one order of itself; that we are obliged by the force of circumstances, in many cases, to act the part of bishops, in other cases presbyters, and so on. And not a few of us feel that there are good points in all the different systems, *e.g.*, the oversight of Episcopacy is good; the equality and representation of Presbyterianism is good; the class meetings, local preachers and fire of Methodism is good; the recognition of the rights of individual members which characterizes Congregationalism is good; and, in fact, that we could form a system in the land which would combine all the best points of each denomination. Why then should we not try to accomplish it?

PURITY OF DOCTRINE TO BE SAFE-GUARDED AND CAN BE.

It is said we must conserve purity of doctrine. By all means. And there is no one who would be more strenuous on this point than myself. But what are the doctrines we have to safeguard? The leading doctrines are comparatively few, and we all agree on them? Moreover, like the best men at home, we have advanced in many important points, especially now the most of us recognize the validity of both Calvinism and Arminianism; necessity and freedom; the decrees of God and human responsibility as only different sides of the same Divine truth; and we see that the highest form of freedom will be perfect necessity. We could all unite on the

Apostles' Creed. We could go further, and every one of us, I think, could accept such a statement of Divine Truth as forms the basis of the Evangelical Alliance. Of course we are not going to throw away the experience of nineteen centuries, but I believe that this extended experience demonstrates the un wisdom of seeking to fit new life and vigour into old moulds.

There is a wonderful amount of unanimity amongst us. Why should we not manifest it? My work has brought me in contact with most of the missionaries in all parts of China, and I have been delighted, over and over again, with the community of thought which exists, why not show it? The cry about "sacrificing orthodoxy to union" is a very foolish one, we sacrifice nothing. We only agree on a common basis for concerted action, we retain our old views as before and may teach them only more charitably.

PLACES WHERE CO-OPERATION IS AT PRESENT POSSIBLE.

There are several places where united work seems to me, even at present, capable of being effected with perfect success, *e.g.*, I can see nothing among the missionaries at Tientsin to prevent the whole band of missionaries there co-operating to a man. There may be personal feelings, but I have too high an idea of my friends there to imagine they will allow that to keep them apart when once they see the duty of united action.

It is nearly the same at Peking. One church there stands out as un hopeful, but all the others could unite. Indeed, when I consider the matter, I can see very little which should prevent the missionaries and the native churches acting together in Shantung, Chihli, Shansi and Manchuria. There are very few discordant elements in North-China, only two prominent, viz., the one in Peking just referred to, and another of which I wish I could cherish some hope. At Shanghai there is more difficulty, but three denominations there could unite.

I have been reminded of the Week of Prayer and the union manifested there. All very well. But is it sufficient to meet for one hour in six or seven days, and keep aloof for 360? So with monthly meetings, which are held in some places. That should be done, but the other not left undone. What we need is a palpable manifestation of our union and a demonstration to China that on all great matters we are one.

WHERE THERE IS A WILL THERE IS A WAY.

"Where there is a will there is a way," and emphatically this applies here. If we missionaries in our various localities had the strength of mind to put minor differences in their proper place, and conserving the great essentials, say, it shall be, it very soon would be.

As I have said, I am not indeed so sanguine as to suppose that we can all unite at first or even at all. I know the difficulties connected with the Episcopalians and others, and I know also that there are small sects whose very life depends upon their keeping up their distinctive peculiarities. But I am just as fully persuaded of the good sense and the charity of the great bulk of the Protestant missionaries. Brethren, is there a man among us who will place his *ism* in the scale against the advancement of God's Kingdom in China? I do not believe it.

I also feel perfectly sure of the genuine Christian liberality of the churches at home. When we can show any feasible plan of co-operation our churches will accept of it, and when once they clearly apprehend our position and our reasons I feel certain they will bid us Godspeed. Do any of you believe there is a church in Christendom or a board which would seek to make China subservient to the glory of its own denomination? I do not believe it.

SOMETHING MUST BE DONE.

Something must be done. In our present divided state we will never christianize China. Never! "But," says an ardent young missionary, "We don't hope to christianize China, but the Lord will; and He is with us." Well, this is just the point on which I am not sure. Our Lord commands us to be all one. He prays that "we may be all one, that the world may know that the Father has sent him." Do you think, looking down from Heaven on us, that He can be pleased with our divisions? Would any General be pleased with his army in such a condition? Our Lord has commanded us to bear and forbear and sacrifice our own views if need be for the common weal. Do you think He can be pleased with our rigidity? Moreover, He commands us to be all one, and prays that we may be all one for a reason, viz., *that the world may know* that the Father hath sent him. Opposing Christ's wish, can we expect His full blessing? Going against His most solemn prayer, can we look for His smile? May not this be the reason of our poor success? Brethren, this is a most serious matter, far more so than many of us think. These divisions are not of the Lord. St. Paul says, "I hear there are divisions among you . . . are ye not carnal and walk as men?" Yes, we ourselves are retarding the very work we have nearest our heart; that work for which we have left fathers, and mothers, and everything; that work for which we are ready to sacrifice our lives if need be; we are defeating our own objects, stultifying our own efforts. We are really keeping the world from knowing the glory of the Lord.

A SIMILE.

What then is the conclusion of the whole matter? Well, it seems to me that we just now may be likened to so many men tending as many heaps of embers, carefully striving and blowing and puffing and labouring to keep our little heap alive. My idea is: throw all the embers together, and they will blaze of themselves, and set us free to kindle other fires in different parts. Further, that we should take living vigorous embers from this central fire and transplant them in all directions alike among the teeming masses of China and the arid heights of agnosticism which characterizes the literati till the whole country is ablaze, consuming alike the underground brushwood of superstition and the high and dry rubbish of the scholars; that these fires should be judiciously linked together, supporting and stimulating one another, forming one great living fire which shall illumine and warm and comfort and purify the whole nation.

This, too, may or may not be far off, but I submit it should be our ideal and our aim. Events move so rapidly now-a-days we know not how soon God's purposes may be fulfilled. Let us, therefore, take measures for throwing our converts together; and so planting and fostering the Church of God in China united and strong.

Early Chinese Testimony to Matteo Ricci.

BY THE RIGHT REV. G. E. MOULE.

My attention has been called by a native scholar to the following passage, which I translate, as likely to interest your readers. It occurs in the *Jin-ho hsien-chi* (Topography of Jin-ho one of the two districts which have their seat of jurisdiction within the departmental city of Hangchow). My copy of the Hsien-chi was published about the year 1688, its three prefaces bearing the successive dates of that year and the two previous ones.

Apart from the interest attaching to so high an eulogium on a really great foreigner by a Chinese pen, the passage has a special value, as it casts light upon the ignorance and falsehood of the blasphemous proclamation, still standing at the gates of the Lazarist Mission in Hangchow, which commemorates the desecration of the Church in the reign of Yungcheng, about 1731. A few sentences from that proclamation (translated some years ago for the N. C. B. Asiatic Society, by Mr. Gardner, of H. B. M. Service) are

subjoined to the passage from the Hsien chi. I regret my inability to identify with any certainty the successors of Ricci named by the editor of the Topography. The conjectures I hazard are due to hints in the Abbé Huc's "Christianisme," which unhappily preserves the Chinese names of only three or four of the great pioneer missionaries of the Roman Church—Ricci, Verbiest, Cataneo are so distinguished, but I think no other. The distinguished Chinese, Yang and Li, are mentioned by Huc; but it is difficult even in their cases to be sure of the identity of the Chinese surname with the Gallicized Christian name of their baptism. I think Li is "le docteur Léon," and Yang "Michel." The following is the passage from the Hsien-chi. It occurs in the section on "Resident Persons of Virtue;" sect. 22, fol. 21.

I. "Li Mateu (Matteo Ricci), whose *cognomen* was Si-t'ai, was a native of Ta-si-yang (qu. Europe), with a curly beard, blue eyes, and a voice like a great bell. In the Ming period, 9th year of Wanleih (1582), admitted to an audience in the Capital, he presented books, images and other objects brought by him from his own country.

He was intelligent, witty and of manifold ability; could understand our Chinese books and documents, and could read off anything he had once glanced at. Famous nobles and great officers of that day all held him in high regard. His special department of learning was the method for determining the calendar and constructing (mathematical) instruments.

The Emperor granted him a residence and endowed him with an official stipend. Fu Fantsi, King Nikuh (qu. Nicolas Lombard), Yang Manuh (qu. Adam Schall), Ai Juloh (qu. Julius Aleni), and others followed him hither in succession. He had (friendly) communications with Yang Tinyuen and Li Chitsao of Hangchow. The missionaries, (not Ricci, who had little personal acquaintance with Hangchow) built a temporary dwelling on the lake, but afterwards removed to within the Tsient'ang Gate. When, early in the Shunchi period, their house was enclosed within the Manchow garrison-wall, they again removed to a spot West of T'ienshui Bridge (their present Mission).

The Shitsu (posthumous title of the Emperor Shunchi) granted an autograph tablet inscription, "T'ienchu T'ang" (Hall of the Lord of Heaven) to be piously presented in the Hall at Wu-lin (Hangchow) as a mark of distinction.

His (Ricci's) grave is said to be at Fang-tsin (Square Well).

The connection of Ricci with Hangchow lay chiefly in his friendship, and literary and Christian co-operation, with the distin-

guished citizens Yang and Li. Li was, I think, converted by the personal influence of Ricci, Yang by that of Li when he visited his native city during a leave of absence from his magistracy.

Ricci was buried at Peking in ground granted by the Emperor. I am told that Fang-tsin is a spot North-west of Hangchow. If so, the topographer is misinformed. Huc's authorities do not make Ricci ever a resident at Hangchow.

II. From the Edict of Expulsion by the Viceroy Li Hwuy, anno 1731; towards the close.

"As to the residence of Europeans at Wulin, Shengtsu Jin Hwangti (K'anghi's posthumous title) made them a present of 200 taels of silver. This was merely in recognition of the great distance from which they came and by way of encouragement. Thereupon they built a hall, got possession of land in the North-east (*sites*) corner of the Provincial Capital, and inscribed over the gate the words *ch'ih-chien* (敕建, built by imperial mandate). But the style *ch'ih-chien* is applicable only when a special edict had been issued. In this case, upon receiving the gift of silver, they fraudulently assumed the designation *ch'ih-chien* (for their Hall)."

The Viceroy Li Hwuy, who was also junior guardian of the Heir-apparent, was either ignorant of the testimony of the Hsien chi published less than forty years before he wrote, or "fraudulently" ignored it. K'anghi (1662-1722) very possibly gave the Fathers 200 Taels; but it happens to be just the sum presented, along with rolls of silk and a grant of land, to the Father Pantoja by the Ming Emperor on Ricci's death in 1610.

Shunchi's autograph tablet must have been given between 1644 and 1662, the limits of that reign.

Local tradition says that Li Hwuy was a mere merchant, who had ingratiated himself with Yungcheng before he came to the throne; and that he owed to imperial favour, and to his address in regulating the salt-trade and revenue, his offices and honors. He, or his scribe, was so inattentive that he placed the Roman Catholic Mission East instead of West of the greater axis of Hangchow. The same local tradition, repeated to me by scholars when I first came to Hangchow, asserted that Ch'ienlung was the son of the Kolao Ch'eng, a native of Haining, adopted surreptitiously by Yungcheng when he found himself towards the close of his reign, without male offspring. His childlessness was ascribed by my (non-Christian) informants to the displeasure of heaven for his blasphemous antagonism to the worship of T'ienchu.

A Missionary Teacher's Lament.

A PARODY SUGGESTED BY EXPERIENCE.

BY W. B. B.

Ten young Chinamen, sitting in the room ;—
The teacher—fresh—receives the class, and thinks "O what a boom !"

Ten bright scholars here, looking all so fine !
One is taken "very ill," and then they're only nine.

Nine young gentlemen, giving promise great ;—
Suddenly their tasks grow hard, and now there are but eight.

Eight clever native boys, being taught of heaven,
By study of geography, are soon reduced to seven.

Seven red twisted buttons, learning how to mix
Hydrogen and oxygen,—the *fire* has made them six !

Six black satin caps, seeking in trade to thrive ;
One has "some pidgin" got, and so the count is five.

Five long flowing gowns, conning lessons o'er ;—
Rainy weather comes along, and lessens them to four.

Four pairs of handsome shoes, treading paths so free ;—
Ice and snow the paths obstruct,—the number soon is three.

Three pairs of stockings white, learning "sums" to do,
For some good cause unknown to me, have dwindled down to two.

Two hopeful aspirants, with good excuses none,—
China New Year comes apace,—anon there's only one.

* * * * *

One faithful student, now, prepares for time to come,
And he's a patient Christian youth, though not so bright as some ;

But if he holds out to the end, what though he goes alone ?
There's comfort in the blessed truth, that one can ne'er be none.

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[Continued from Page 526, Vol. XIV.]

1865. The large Campo and S. Antonio Gateways, the most prominent features of the old "Dutch Wall," were removed by Governor Coelho do Amaral.

A chart, giving the soundings of Macao and adjacent waters, was made for the Portuguese Government by W. A. Read, C.E., who, dying here, was buried in the New Cemetery.

1866. The San Francisco Barracks ("Quartel do Regimento do Ultramar"), annexed to the fort of S. Francisco, was built.

His Ex. J. M. da Ponte Horta became governor.

August. An official inquiry was made into the wretched condition of the inmates, mostly Chinese, of the Macao prison, an old building, badly adapted for the purpose.

1867. June. The kidnapping of thousands of Annamites for Chinese, resulted in the suspension of several Macao officials by the Home Government.

June 14th. A census puts the Chinese population at 56,252. Males, 31,449; females, 24,803.

1868. Vice-Almirante Antonio de Sergio de Souza was inaugurated and much esteemed as Governor.

The "Quartel dos Moiros" (Barra Barracks) was built for the Moorish Guard.

1869. November 9th. Alfred, Duke of Edinburgh, visited Macao.

1870. September. George Francis Train and Private Secretary Bernis visited Macao, the guests of G. Nye Esq.

1871. February 7th. Fifteen Chinese, having captured the French coolie-ship *Neuve Penelope*, and murdered the captain and crew, were decapitated by mandarins on Lappa Island, opposite Macao, on which they turned their backs till foreign authorities noted the insult; one died with a cigar in his mouth.

March 26th. The granite column, in honor of the defeat of the Dutch, in 1622, was erected in the Government Park. See 1622.

August. After some difficulties, touching collection of Customs at Macao, by the Chinese, the latter agreed to put their Custom House on Lappa Island, and raising the blockade of Macao, all the Anglo-Chinese gunboats left Macao harbor.—H. K. Press.

August 8th. The last of the Jesuit Priests of San José College, Rev. Thos. Cahill, about to leave Macao, was given a very complimentary letter by the Loyal Senate.

September 2nd-3rd. A destructive typhoon of a diameter of about 200 miles and a barometer reaching 29.03, occurred. It was at variance with the popular belief that very bad weather is not found with a great discharge of electricity, and that a typhoon never occurs with a waning moon. During the gusts the atmosphere presented the appearance of being filled with bluish purple particles, similar to appearance of broken water in tropical seas. A peculiar *crushing* sensation was also felt. Three vessels—the *Eduard et Marie*, the *Vistula* and a Dutch bark, the *Roline Marie*—were wrecked in the roads, with loss of a number of lives. Some 200 junks were completely broken up, and a very large number of persons drowned; while on shore similar damage was done. A joss-house fell and buried alive all its inmates and many more that went in for shelter, and a number of Chinese were killed by the fall of a wall.

1872. March 21st. Viscount de S. Januario assumed the government of Macao.

Grand Duke Alexis visited Macao.

December 15th. J. P. Van Loffelt, Esq., Vice-Consul for Italy and Brazil, died at Macao.

1873. The British Government forbade ships engaged in the coolie-trade to enter any of the Treaty Ports.

A large Chinese Hospital was opened at the expense of the Chinese.

The Portuguese "Hospital Militar de S. Januario," a most imposing structure on a commanding site upon the plateau of Monte S. Jeronimo, was completed and opened with imposing ceremonies, by the Governor, now Minister of War at the Court of Lisbon.

1874. March 27th. The Government issued a proclamation, abolishing the Superintendency of Emigration, and ordering the barracoons closed after this date. And according to arrangements previously entered into between the Governor and the Viceroy of Canton, all Chinese employed as brokers in the coolie-trade are permitted to reside in Chinese territory, free of any molestation.

August 22nd. The Steamer *Spark*, passing from Canton to Macao, with about 150 passengers, was seized near the Bocca Tigris by some 20 pirates on board, who, after killing Capt. Brady and a number of Chinese and seriously wounding the mate, purser and Mr. Mundy, passenger, after six hours in possession of the steamer, departed in a junk with their booty. The Chinese engineers, having concealed themselves, got the vessel off shore and arrived at Macao next day. Gov. Januario immediately sent the gunboat *Camoens* to search the Canton river, and beside stationing a body of soldiers to search and take name and address of all passengers before landing, offered \$1,000 for information which would lead to the apprehension of the pirates; as did the Viceroy of Canton, 2,000 taels; and the Steamboat Co., \$2,000 for the same purpose. There was much excitement, and on Sunday almost every European in the settlement followed the remains of Capt. Brady to the grave.

September 22nd-23rd. A terrific typhoon and conflagration laid a considerable part of Macao in ruins. The "traditional typhoon" of Macao, exceeding in violence any other of the last half century, if in any has equalled it in force since the first double story buildings were erected upon the Praya Grande about a hundred years ago, the notion having been that no building of more than a single story was safe on that side. The Praya was destroyed, with the old Dutch Factory, which had stood for over a century, the top of the light-house blown away, and the Cathedral greatly damaged, its towers never replaced. While during the full violence of the wind, and a fearful rise of the tide, a fire broke out and consumed many of the best houses in the parish of S. Antonio, among them the Church of S. Anthony. An aneroid marked 28, a marine barometer even as low as 27. The reported loss of between two and three thousand lives was probably none too high an estimate. Burning had to be resorted to to get rid of the corpses. The *White Cloud*, steamer, was overturned in the inner harbor, and the typhoon was more destructive to shipping than that of 1841 even.

[To be continued.]

Correspondence.

EXPENSES OF CONFERENCE.

DEAR SIR:—The committee of arrangements for the General Conference of 1890 has instructed me to write a letter to the *Recorder*, setting forth the need for funds and asking friends to consider this matter and contribute.

The *minutes* which were printed in the January No. explain the need, and so my present communication is more by way of a reminder.

It is impossible fully to forecast how much will be required. The heaviest item will be the passage and expenses of missionaries attending the Conference. But of course the Conference cannot undertake this responsibility. Missionaries themselves or their Societies must meet this outlay. And one of my duties is to ask the missionaries to place the question before their respective Societies who, in all probability, as at the former Conference, will defray the expenses of one or more representatives. The missionaries at Shanghai, and not a few other residents, will joyfully show all the hospitality they can; but it is feared they will not be able to provide for all.

The next heavy item will be printing, which falls within the compass of the Committee's general expenses. The printing before hand of the "papers" will increase this outlay; but the Committee feels sure that the benefit which will accrue justifies them in so doing.

There will also be expenses for rent of halls and incidental expenses of various kinds.

On the whole, a sum of say Tls. 500, would, as far as can be estimated, meet all need and enable the Committee to proceed without anxiety.

I shall be happy to take charge of any sums which may be forwarded by friends, either at Home or in China.

Yours, etc.,

A WILLIAMSON,

Hon. Treasurer.

SHANGHAI, January 14th, 1889.

AN AUDIPHONE.

It may give some of the readers of the *Recorder* an opportunity to render great relief to some deaf person by giving the following information: A native Christian at Canton, who is himself deaf, uses an Audiphone and gets them made for others. In the case of certain forms of deafness this "hearing fan," as it is called, is invaluable as giving back the sense to those who have lost it. An imported one is very expensive and may spoil in the changes of climate, but by securing a pattern one from Canton for \$2.50 you can have one made like it of imitation tortoise shell or tin, for about \$1.00.

The deaf user puts the "fan" against his front teeth and watches the face of the one conversing with him. He can thus by hearing and reading the lips understand whatever is said to him. Write to Dr. Kerr, or any missionary at Canton to commission the making of one.

Yours, etc.,

J. CROSSETT.

WOMAN'S CONFERENCE OF THE M. E.
CHURCH IN THE FUKKIEN
PROVINCE.

THE fourth session of this Conference was held from November 29th to December 4th. Considering the difficulties of travelling, a large number of Christian women were present, twenty-four answering to the first roll-call. Mrs. M. C. Wilcox was elected President, and Mrs. Ling Hū Ngük Eng, Chinese Secretary. All the devotional exercises were led by native women.

Miss Jewell and Mrs. Hū Yong Mi presented papers on "The Importance of having Jesus constantly with us in our Work." Papers, prepared by Miss M. C. Hartford and two native women, were read, subject—"Ought girls, who are unwilling to unbind their feet, be allowed to enter the Boarding Schools?" These were followed by an interesting discussion on the same subject. The Hospital Deaconess told of her experience. Her feet were bound when she was quite young, and as she cried with pain, her mother would try to quiet her by telling her what a fine lady she would be and what pretty feet she would have when grown. But the pain had continued till womanhood, and then she was told that it was the lot of women thus to suffer. After her conversion she came to the conclusion that as God had freed her soul from the bondage of sin, she ought to unbind her feet that she might the better work for Him. People came for miles around to see her. It was then a very unusual thing in that district to see women whose feet had once been bound thus to loose them, but now quite a number of the Chris-

tian women of Hok Chiang district have unbound their feet. By a local church law our Christians are now forbidden to bind the feet of their little girls.

The following papers were presented: "What are we doing for Heathen Women?" by Mrs. Hū Chaik Hang and Mrs. Lan Nguok Ming. "The Duties and Responsibilities of Christian Mothers," by Mrs. N. J. Plumb, Pau Hwoi Mu and Mrs. Wong Chio Tung.

The ladies of the Mission petitioned the Ministerial Conference to take action against infantile and involuntary betrothals and marriages. Many parents allow their girls to stay in school till grown, and some have given them a voice concerning their betrothals, but many more are betrothed when quite young, even in babyhood, and this has, in after years, been a source of great trouble and sorrow. In response to this petition the Ministerial Conference, whose decisions are, by the native church, accepted as law, adopted the following. Resolved.

1st. That we, as a Conference, affirm the principle that infantile and involuntary betrothals and marriages are contrary to justice and very often detrimental to society and should be discouraged by the Christian Church.

2nd. That we instruct our presiding elders and pastors so to administer the church discipline as to bring our people up to voluntary betrothals and marriages with the approval of the parents as soon as possible.

From the reports of committees we glean the following: The Day-schools are in a flourishing

condition, nearly half the pupils being Christians. The teachers are respected by the heathen as well as the Christian parents. Some work among the women is now being done, but next year it is proposed to have a Woman's School, when it is hoped that many will be trained to do Bible work among their heathen sisters.

Owing to unavoidable causes the Medical Work has been subject to many interruptions. But since 1st January, 700 persons have received treatment at the Woman's Hospital, and about 800 at the East St. Dispensary. Nearly 400 visits have been made to natives and foreigners, making an approximate total of 1,975 persons prescribed for since the beginning of the year. The Hospital has been enlarged. There have been added new wards, a new drug and clinique room and chapel. Services are held in the chapel on Sabbath afternoons. Two classes of girls receive instruction in medicine each day. This fall Miss Ella Thomson, an experienced and well-trained nurse, arrived, and immediately entered upon her duties.

Miss Bonefield and Mrs. Donohue, two new missionaries, were introduced to the Conference. Mrs. Fowler also favored us with her presence. There were read letters of greeting from Miss Mary J. Holbrook, in behalf of the Woman's Conference of Japan; from Mrs. Ohlinger, of Corea, and from several native women. Miss Newcombe, delegate from the C. M. S. Woman's Conference, made a few remarks concerning their work. Bishop Fowler was present at the last meeting, and after a few words

of encouragement introduced, in his happy manner, Rev. Hū Po Mi, the fraternal delegate from the M. E. Ministerial Conference. On account of his great earnestness this preacher, the first ordained in the history of the M. E. Mission in China, is often called "the Peter" of the Foochow Conference. A synopsis of his address, as recorded by the English Secretary, Mrs. N. J. Plumb, will no doubt be of interest. "He referred to the fact of our being co-laborers with them as well as with God. He said that *we* could not do anything alone. *They* could not do anything alone. It was like one man attempting to carry a sedan chair. He could not lift it, but two men could lift and carry it. So we must work together, men and women doing God's work and with His blessing and His strength we shall succeed in bringing forth good fruit, spreading His Gospel and hastening the coming of Christ's Kingdom."

TRIENNIAL EXAMINATION AT PEKING.

THE rule passed last year, directing provincial Literary Chancellors to admit students of science to the B.A. degree, has had a further application, for the first time, to the Triennial Examination for the M.A. degree, recently held in Peking. No student can at present obtain his M.A. proficiency in mathematics outside the capital, because of a deficiency of scientific knowledge on the part of the provincial High Examiners. All the men, therefore, who have gained their B.A. for mathematics in the provinces must, in order to get the higher degree, repair to Peking. This year, accord-

ing to the *Shih Pao*, over sixty candidates submitted their essays to the Tsung-li Yamên, and one half of these were rejected. Only thirty-two (32) were considered of sufficient merit to entitle their writers to enter the lists with the thousands of ordinary art students for the M.A. degree; and of these 32 only one obtained the coveted prize. It is necessary to emphasize this fact, as already exaggerated statements are in circulation about the greater chances of success which students of science have over their old competitors, the devotees of belles-lettres. No one can possibly overestimate the importance of the effect of this great innovation upon the future history of China. This first and only man promoted to the second literary rank for his knowledge of science is the sure leader of a great host in days to come. The thin end of the wedge has been driven into the competitive system, which in the end will rive asunder the old wall of Chinese conservatism—liberalizing the minds of the literati, and setting them forward in the path of progress. As the eloquent and learned president of the Tung-wen College says: "Noth-

ing more auspicious has occurred in recent times; and of such a movement it may be said *vires acquirit eundo*." Nevertheless, the present arrangement is one that has been most cautiously limited. The M.A. degree for science can only be conferred in the ratio of one for every twenty competing students, and the maximum number of degrees conferred at any one triennial examination must not exceed three.

Now the whole number of students who entered the Hall this year in Peking was 9,530, and of these 279 were promoted, or very nearly three per cent. The ratio of science degrees, as we have seen, is fixed at five per cent, but this year, owing to the small number of candidates, it only reached the figure of little over three per cent.

Some of your readers may be interested in knowing what provinces sent up students to the science examination. Of the 32 who passed the preliminary examination by the Tsung-li Yamên, 13 were from the Tung-wen College, and the remaining 19, according to the *Shih Pao*, were distributed thus: Kiang-su, 7; Chih-li, 4; Kiangsi, 2; Chekiang, 2; Fuhkien, 2; Anhwei, 1; Kwangsi, 1.

TIENTSIN.

Editorial Notes and Missionary News.

FROM Yunnan Fu, Rev. T. G. Vanstone writes that they have thus far been occupied in getting new premises and organizing for work. They had baptised three converts by the 8th of October, and had two more candidates for baptism. Many attend the Sabbath and week-day evening services.

A PERIODICAL has been commenced in Japan by the Rev. A. A. Bennett, called "The Jinrikisha." Price— $\frac{1}{4}$ of a cent. "The aim is to fill the paper with items that will be of interest to jinrikisha-men, and that will be calculated to lead them to Christ, or otherwise to do them good."

THE MISSIONARY CONFERENCE.

THE programme published in our last number by the Committee of Arrangements is of course receiving the attention it so fully deserves. We are obliged to the gentlemen who have devoted so much thought to the matter, and who have devised so feasible a plan. Various items are of course open to criticism, and a number of points may need to be modified. We cannot but query whether it was wise to plan for so many days of Conference, and the plan of printing the papers in advance will, we think, be of questionable success. The Committee will doubtless be glad to reconsider their suggestions, and as far as may seem wise, they can yet very largely modify their first and tentative programme. But the true way seems to us to be to make suggestions of change directly to the Committee itself.

The complaint made by "Meletao," in the *North-China Daily News* of January 18th, must seem to most as misplaced as it was unnecessary. The writer singularly seems to think that he links his case with biblical practice, if not with scriptural authority, by quoting the "murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations," when he mourns over the "fact that not a single minister of the Southern Presbyterian Mission was assigned any part of the exercises" in the coming Conference, as though this undoubtedly inadvertent neglect of the Southern Presbyterian Mission, which he rightly says is not "deficient in numbers or zeal, or ability in the work it has done,"

is a somewhat parallel case with that of the poor Grecian widows, left to suffer "in the cold."

Meletao ignores the fact that a most eminent, not to say talented and efficient, member of that Mission has been invited to write a paper for the Conference; and we trust that notwithstanding his "murmurings," which we have good reason for supposing are his own alone, that Miss Safford's being assigned a prominent part will call forth from that mission all the chivalric zeal of the South, and their love of Scriptural precedents, and that the ministers of a circle which numbers but ten men, however endowed, will follow the example of warriors and priests of old when they fell into line under the heaven-ordained leadership of Deborah!

On the 30th of October, Rev. John Stronach died at Philadelphia. He was formerly of the London Mission at Amoy. He arrived in the East in 1837, and left in 1876, on account of health, without returning home in the interval. He did good service in the Mission and in the translation of the Scriptures along with Dr. Medhurst, having in former years translated the New Testament into Malay. His last words were—"all is well." The evening before his death he ended a conversation by—"so the consolations in Christ abound." Thus has passed away one of the earliest and most effective laborers in the Missionary cause in China.

THE subject of Sunday Work continues to be agitated at Hongkong; the Rev. A. G. Goldsmith, Seamen's Chaplain, being one of the most active agitators. With the *London*

and *China Express*, we must regret that the Chamber of Commerce does not lend its aid to his appeal on behalf of the English and other seamen visiting the port, and with it we can safely say, "There are ample arguments, besides those which the Christian religion inculcates, for rest on the seventh day."

WE regret to learn that the Rev. E. P. Dunlap has been ordered home, on account of his health. He writes, "God is not afar off, but very near. I am very weak, but not disheartened."

WE are sorry to have to apologize for the mistake in the heading of the third of Rev. Gilbert Reid's articles, published last year, in the October number, which should have read "How may the duty be met" [of reaching the Upper Classes of China].

THE Rev. A. G. Jones, of the English Baptist Mission, Chouping Hsien, Shantung, has put us under obligation by sending us a pamphlet by himself, entitled "Desultory Notes on some of the Elements of Chinese Etiquette," which is unfortunately only for private circulation, though he permits us to say he will send it free to any one who is interested in knowing more of the matter.

On the 31st of December, the Rev. P. D. Bergen, of Chinanfu, wrote:—"A mob, about two weeks ago, looted a house which Rev. Frank Harmon had rented in the Southeast suburb of the city, and gave him a severe beating. This is the second one of our number beaten within the year. The gentry gather

courage from the fact that these riots have been carried out with comparative impunity. In the last case, it is true, several of the participants were beaten in the Yamén, so we are informed, but the instigators of the trouble go scot free and openly boast of how they have beaten the "Foreign Devils." The gentry, however unfriendly they may be to Foreign Missionaries, are doing a work this winter, the blessedness of which we must needs recognize. They and the officials together are feeding daily from forty to fifty thousand people in the three suburbs of the city. Each person gets half a catty of cooked millet, blind and infirm persons receive double rations. It is a vast work and a noble one. Each morning the poor flock to the great enclosure in tumultuous crowds, with baskets, basins and pieces of basins for their measure of millet. A truly moving spectacle. The destitution is extreme in many districts about here, especially along the bed of what was the Yellow River."

THE Rev. W. T. Hobart, of the M. E. Mission, Peking, wishes us to state that "during the summer a box of Chinese books called *Ko Wu Shen Yuan*, was sent to me, but I do not know who sent them, nor where they came from," and he would be obliged if the person who sent them will write about them.

REV. W. S. AMENT, who returned to China last Autumn, writes from Peking:—"We are comfortably settled and hard at work. The prospects for Christian work in this place were never better. On Sabbath days our chapel is filled to over-

flowing, and in our street chapel we never lack for an audience. About forty have been received in the last two months.

MR. A. ORR EWING writes from Ping Yao Hsien:—We have cause for thanksgiving in our work, and are expecting a number of souls ere the close of the Chinese year.

ON behalf of the Children's Special Service Mission, Mr. James Dalziel issues an address to Parents, Guardians and Teachers of young in China, which will doubtless receive the attention it deserves.

THE Rev. C. A. Stanley, who returned to Tientsin a short time since, has had to exercise much discipline in his country work, but is encouraged by a number of applicants for baptism. He says:—"On the whole I feel more encouraged and hopeful than I feared from what I had heard."

PROTESTANT MISSIONS IN CHINA.

WE cannot agree with *The London Daily News*, in saying that Dr. Williamson's paper on Missionary Organization in China "is hardly more flattering than Canon Taylor's estimate of Mission Work in Africa;" and yet it is evident that he has made some rather unguarded statements which may be easily misunderstood. The lament of *St. James' Gazette* over the "Seven Little Churches in Shanghai" is but a natural sarcastic parody on Dr. Williamson's sweeping condemnations. The fact is that these several organizations, efficient as they are, do not meet the necessities of this growing metropolis; and we should rejoice if there were

twice seven missions at work here; for to any but the most critical eye, the differences between the most of these churches are not greater than is often found in different churches of the same denomination in the home lands. In the presence of the great conflict with heathenism, which is the immediate pressure, it is the essentials of Christianity that are usually enforced, and one would generally have to be told to which of the denominations any given church belonged, so little is there in the ritual or preaching to give such information. There are, we know, occasional exceptions, but as human nature is, it would be hardly possible to secure much more uniformity and friendliness between the different Protestant churches working in Shanghai, without destroying that independence of mind and freedom in practice, which our section of Christendom so prizes; and we doubt not that this is equally true throughout China.

Many of our readers have, within the year past, made the pleasant acquaintance of Rev. D. March, D.D., and of Rev. E. G. Porter, who have been studying Mission Work in various parts of Asia. On leaving Yokohama they addressed a farewell circular, dated October 17th, to friends in these lands, in which among other things they bore this very striking testimony which seems to us as true as it is grateful:—"We take pleasure in testifying to the spirit of harmony and Christian fellowship which we have observed not only among the members of any particular mission, but also between the represent-

atives of different Boards and of different countries. Your example in this respect must commend itself to the churches of the West, and go far to encourage a spirit of greater catholicity among all those who devoutly consider the prophetic prayer of Our Lord, that they all may be one."

The attitude of mind which can profess anxiety over the small progress of Protestant Missions in China, and which at the same time pronounces Roman Catholic Missions here a great success, is certainly a very peculiar one, and betrays a want of full acquaintance with the facts; for their mission in China is from an intelligent Roman Catholic point of view one of the most unsatisfactory of all their efforts. Time may remedy their very grave mistakes and disasters, but as yet, there is much in their work to be deprecated by every truly Biblical Christian.

It is hardly necessary that we review the figures of the Statistical Table published in our last number; every intelligent man will read his lessons for himself. The gains are not as large as our wishes would have made them, but the figures given are evidently under, rather than above, the actual fact. The harvesting time has evidently not yet arrived; but we have encouragement sufficient for the most enthusiastic prosecution of our work.

We will not deny ourselves the pleasure in this connection of quoting again from Messrs. March and Porter's letter, a paragraph

which speaks of much spiritual intelligence on the subject of Missionary Work:—

"Your successes have delighted us; your trials have not greatly discouraged us. We are more firmly convinced than ever that, as our Divine Master has called you to this work, so He will surely guide and bless you in it. Your methods may sometimes need readjustment. Ours often do at home. Your appeals to unbelievers may seem to be disregarded. So do ours in Christian lands, many a time. Some of your converts may fall back and walk no more with you. It was so in the days of the Apostles. Therefore, dear friends, we bid you go forward boldly and trustfully, relying not so much on the improved and organized facilities which are now at your disposal as upon spiritual agencies and personal fidelity with individual souls. Do what you can to secure an adequate native ministry and a self-supporting Church. Put upon the native Church more responsibility for local evangelization. And remember that all your educational, literary and medical work should have an essentially missionary character."

And we may also refer to the words of appreciative encouragement spoken and written during the year past by such travellers as Bishops Wilson and Fowler, and by Drs. Muchmore, Phraner, and pre-eminently by the Rev. Dr. Marshall, all of whom have done much good by their kindly words and wise sympathy.

Current News.

Six gold medals have been forwarded by the Viceroy of Canton to the crew of the French mail steamer, which rescued 29 Chinese from a sinking junk, near Hainan, last September.

The *Jiji Shimpo* says that the Japan authorities have prohibited public speaking by foreigners, outside treaty limits of the foreign settlements.

The Taotai of Ningpo has authorized the building of a native lucifer-match factory at that place.

Messrs. Takata & Co., of Tokio, are sending 2,000 rifles to China, ordered by the Chinese government. 20,000 persimmon trees were sent last year to the U. S. from Japan.

The 4th of March is the day appointed for the handing over of the reins of government to the Emperor.

A syndicate of merchants is coming to China from Brazil, with the sole object of making an arrangement with Peking for a supply of Chinese laborers to replace their slaves which are now being enfranchised.

The leading vernacular paper in Japan says that a treaty of friendship and commerce has been concluded with a Western power by Japan, on terms of absolute equality.

Gold mining in Corea, under the control of the government, and superintended by 5 American engineers, is shortly to be commenced.

The Apostolic delegate to China will be charged with a mission to the Emperor of China dealing with the subject of Catholic missionaries in the empire, and the subject of diplomatic relations between China and the Vatican.

Letters of recall have been sent to the Corean Minister "Pak," and his Secretary Yih, to America. Pak has to answer to the charge of revealing state secrets.

Rumors are current respecting the projected departure of Judge Denny from Corea, for Russia, *via* Shanghai.

A petition to General B. Harrison is being signed by American Missionaries in China, asking that Col. Denby be returned as U. S. Minister to China.

Diary of Events in the Far East.

December, 1888.

4th.—70 coolies, brought back to Hongkong from the Pacific Coast, where they were not allowed to land, mobbed Messrs. Adamson, Bell & Co.'s offices, demanding the return of their passage money. They were dispersed by the police.

8th.—The railway to Tungchow sanctioned by the Throne.

9th.—Consecration of the new Pei t'ang Cathedral, Peking, in the presence of 4 officers of the Tsung-li Yamen, the Foreign Ministers, and a number of other Foreign and Chinese guests.

12th.—First Hospital for women and children in connexion with the Wesleyan Mission, opened at Hankow.—The electric light apparatus and engine taken to the residence of the Seventh Prince for inspection and trial, previous to their being taken into the palace.

14th.—The U. S. Consul, American Admiral and officers from the men-of-war, accompanied by a number of marines, paid a visit to the Taotai of Shanghai city. At H. E.'s request the marines were reviewed before him, at which he expressed himself much pleased.

18th.—Crown Prince of Corea and 20 attendants leave Seoul for Hongkong, in the a. s. *Signal*.

24th.—German Consulate-General at Seoul, Corea, burnt down.

29th.—The French Blockhouse at Mongkay, Tongking, seized and burned by a band of pirates from Chinese territory. Several killed and wounded on both sides.

31st.—Public trial of a 14-ton gun took place in the presence of the Taotai and a number of Chinese and Foreign guests

at the Kiangnan Arsenal, Shanghai, where it was manufactured.

January, 1889.

5th.—The coldest day experienced in Shanghai for seven years, the mean temperature, day and night, being 24°.—The British ship *Anglo-Indian* is wrecked on some rocks to the South of Tamsui, Formosa. Some of her crew, who landed, were robbed of their clothing and ill-treated by Hakka pirates who, after plundering the ship, destroyed her by fire.

11th.—The removal of the Imperial Court of Japan to the new palace, takes place.

17th.—A fire broke out in the Emperor's Palace, Peking: the Taiwo gate destroyed.

19th.—Two numerous signed petitions, one by Americans, and the other by men of other nationalities in China, despatched to General B. Harrison, President elect of the U. S., asking that General Kennedy be continued in office as Consul-General to China.

Missionary Journal.

MARRIAGE.

At the British Legation, Tokio, Japan, January 14th, by the Venerable Arch-deacon Shaw, Dr. WM. E. MACKLIN, of the Foreign Christian Missionary Society, Nankin, China, to Miss DOROTHY DE LANY.

BIRTHS.

At Chi Chou, North China, on December 5th, 1888, the wife of Rev. W. HOPKYN REES, London Mission, of a daughter.

At Tseng Chew Fu, English Baptist Mission, December 1st, 1888, the wife Dr. J. R. WATSON, of a son.

DEATHS.

At T'sing-cheu fu, Shantung, December 27th, 1888, MADELEINE LUCY (MAIDIE), beloved child of Rev. S. and Charlotte E. Couling, English Baptist Mission, aged 1 year and 11 months.

At Kao-yu (on the Grand Canal), Jan. 10th, Miss MAGGIE MACKEE, of the China Inland Mission.

ARRIVALS.

At Shanghai, December 31st, 1888, for the American Southern Baptist Association, Rev. S. F. TATUM, Shanghai; and Rev. F. C. BRITTON and wife, for Soochow.

At Shanghai, December 30th, 1888, for China Inland Mission, Dr. and Mrs. RANDLE and 3 children (returned).—January 13th, for same Mission, Rev. W. and Mrs. COOPER and child, Mrs. EASON and children (returned); Messrs. J. N. HAYWARD, C. W. LAMBERT, ED. HUNT, H. N. LACHLAN, M.A., THOS. SELKIRK, E. J. COOPER, THOS. MACOUN.

At Shanghai, January 13th, Miss JESSIE P. RHIND, Mrs. CASSIDY and 2 children (unconnected).

